A CONSOLATORIE Epiſtle to the afflicted Catholikes: ſet foorth by Thomas Hide Prieſt.

Be ſtrong, and take a good heart vnto you, all you that put your truſt in our Lord. Pſalm. xxx.

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The ouen proueth the potters veſſell, ſo doth temptation of trouble trie the righteous. Eccleſ.27.

Our Lord knoweth how to deliuer the godly out of temptation, and how to reſerue the vniuſt to be puniſhed at the day of iudgemēt. 2.Pet.2.

You muſt ſuffer patiently, that you may be knowen to be his diſciples for whom you ſuffer. Zepherin. epiſt.

IT is written, that Christ and his disciples went into a ship, when sodenly arose a great tẽpest in the sea, so that the shippe was couered with waues. Christ slept. His disciples awaked him and said, Master saue vs, we perish. Christ said vnto thẽ, Why are you fearefull, you of litle faith? Then he arose, rebuked the winds, and there followed a great calme. We must so conceiue of Christes workes, that we beleeue them to be done in veritie, and to imply an other thing in signification, to shew one thing by power, and to signifie an other in mysterie. It lacketh not mysterie, that Christ and his disciples went into a shippe, and that this shippe was tempested. You haue heard Chri-

Math. 8.

Grego. hom. 2. in ca. 8. Luc.

lles fact, mark the mysterie. This
Aug. ser. 14. de ver. domini. shippe resembled the Church militant, wherin all Christian passengers do sayle, and be tossed with tempestes, whiles they driue toward their countrie, the quiet hauen of heauen, that is, the Church triumphant. The sea resembleth the course of the world, which is alwayes troublous. And by the tempest is signified all suche pressure, and persecution, as they must expect that follow Christ into this shippe. It was reuealed to Saint John the welbeloued Apostle of
Apoc. 2. *Then doth Satan serue a good master.* Christ, that the church should haue great persecution. Behold the diuell shall cast some of you into prison to be tempted, and you shal haue tribulation ten dayes. By the
Beda in 2. ca. Apoc. terme of ten dayes is signified, eyther the ten persecutions whiche the Church suffred vnder the Emperours, or els the whole tract of troubles, which she shall endure in her peregrination. There hath

bene

bene no age of men, nor course of time sithence Christ, wherein this shippe, (that is to say the militant Church of Christ) hath not bene tẽpested. The vngodly drew out their sword, bent their bow to cast down the simple, and to slaie such as goe the right way. These wordes of the prophet were verified after Christs ascension, when there arose greate tempests, to wit, diuers persecutions against the Church, open persecution, and secret persecution, persecution violent, and persecution fraudulent, persecution of tyrannie, and persecution of Heresie, the one openly, the other secretly, the one by sworde, the other by worde. Of these tempestes, Heresie was more contrarious to the Church, then tyrannie. For Heresie transformeth her selfe into the Angell of light, proceadeth gylefully, deceiueth the simple, striketh greiuously with the sworde of the tounge, and sheddeth blonde cruellye, by kil-

Psal. 36.

Aug. in Psal. 9.

Ruffi. in Psal. 36.

August. tract. 5. in euan. Ioan.

killing Christe in his Members. Tyrannie dealeth not with Scripture, not with drifte of learninge, nor by order of instt proufes, but by crueltie, and dent of sworde. Yet hath the Churche gayned more by Tyrannie then by Heresie, for Tyrannie maketh Martyrs, Heresie begetteth Apostats. Of them that persecuted the Church with tyrannye and Heresie, they were moste ingrate and greatest persecutors, who being sometime Christians, and falling from Christianitie, became professed enimies to the christian Religion. So was Valens the Emperour, who of a Catholike became an Arian. So was Julianus, who being borne of Christian Parentes, and brought up by learned Christians, became Apostata. So was Licinius, who of a Christian, became a persecutor. There lacked not in this part, some number of the feminine Tribe, to put to their shrewd heades and helpes, as

Tyranny dare not deale by learning.

Tert. de prescrip. c.4.

Theod. li.4.c.1.

Euseb.li. 10 ca 8. Euagr. li.4.c.10

as Theodora, Iustina, Philomenes, Prisca, Marimilla, and Lucilla. It is not my finall intention to enlarge of persecution, nor of persecutors, but briefly to shew to the persecuted Catholikes of our time, that if now they find al possible oppressions vnder heresie and tyrannie, it may not seeme straunge vnto them, if they consider how Christes shippe was couered with the waues, how the Church hath bene persecuted euen from her infancie, & that she lacketh not at this time her Valenses, her Julians, her Licinians, her Theodoras, her Iustinas, her Lucillas. This poynt I wil touch, a poynt not impertinent to note, why Christ permitteth his Church to be so sore tempted, and why the diuel rayseth so many bloudy battailes of cruell persecutions, in the very prime of the Church. It is the corruption of our sinfull nature, to forget our duetifull seruice to God, when we be secure, & holde Hiero. Cresc.

Grego. hom. 17 in cap. 4 Matth.

our desires in quiet. We gase vpon the gais glitterings of the wanton world, we fede our appetites with the dilicate cherishings of the flesh, so that our hartes beginne to be estraunged from god, and to lese the sense and seeling of godlines, vntill god send veration, that geueth vnderstanding. When prosperitie had brought in libertie, and impunitie of sinne corrupted discipline, when

The fruite of affliction.

Euseb. li. 8. ca. 1.

Christians declined from deuoute conuersation, and committed great disorders, God wared angrie, and stirred against them, against their churches, against their Priests and pastors, the puissant power of persecutors, to reuenge his conceiued anger. When long peace had corrupted Gods heauenly discipline,

Cypria. de lap.

and feruour of faith began to cole in the house of God, God began iudgement in his owne house, and by seueritie of correction, erected faith that lay asleepe, and as it were in contempt. Semblably God dealeth

leth now with his people, knowing the lewsenes of their life, and seeing ẏ drinesse of their faith, he raiseth vp a great tempest, wherein they be pitiously tossed, with many hurles of the vnquiet sea. Certes for many hundred yeres the christian world, the Christian religion, the faith catholike, was not so mightily shaken as it hath bene in these later tempestes of our times, when both violent and fraudulent persecution haue assayde euen by *penal lawes to rase out of christian mens hartes the generall faith of Christe, and to persecute them that further not suche a speciall faith as the spirite of the worlde teacheth.

*As for hearing of Masse you knowe the payne.

For carnall libertie.

To you therefore (dearely beloued countrie men) to you that be afflicted Catholikes for Religion, in what case and place soeuer you be, I addresse this Consolatorie Epistle, wherein my endeuour is to declare suche com-

sortes, as the selfe cause of religion seemeth to yelde. Seeing now the violent windes blow & blusser not onely against the kingdomes of the world, but against the church that is the kingdome of God, and knowing that they haue shaken out of the shippe many, and to many lost Christians, I offer vnto you that yet remayne & suffer in the shippe, these comforts, euen out of the body and bosome of religion. I make common to you that suffer for religion, such comfortes as I laboured to gayne to my selfe in the great troubles of these countreis, wherein were vsed manye mischeuous meanes to deface religion.

VVhy we suffer.

First then recognise you with me, why and for what cause you suffer. If you suffer for any horrible fact, or enormious sinne, the name of God is blasphemed among you. If you suffer for murther, theft, or sacriledge, you suffer with disho-

1. Pet. 4.

dishonor, shame, and sinne. If you be felons, there is an halter: if you be traitors, there is an axe: if you be heretikes, there is a stake, fagot, and fire. But the cause of your suffering is knowen, & by your knowen actes testified to the maiestie of the Christian world. It is knowen, that you suffer as Christians for Christes sake, that you suffer as Catholikes for the Catholike faith, and that you suffer as open christians, and confessant catholikes. You stode in the first front against the violent innouatiō of religion. You were depriued of honors, of lordeships, of lands, and liuelehood. You haue sustayned great and long affliction, you sustayne yet disgrace, imprisonment, and banishment. And why? Is it a fault to be a christian? Is it sinne to confesse the faith of Christ? or is it blame worthy to be a member of Christes catholike Church? If you be christians, if you be catholikes, if you be

Whether it be or no, it shall be treason.

afflicted

afflicted christian Catholikes for the Catholike religion: If (I say) when you stand in these termes, there be no other cause why you suffer, then surelie you suffer directlye for the catholike cause. In the house of god there is no cause more honorable, no cause more glorious, then the catholik cause. This cause almightie God commended, when he commaunded the world to heare his Sonne Christ. For this cause Christ came into the world, and he suffered more tribulation then any creature is able to suffer. Had there bene anye cause more noble then this, Christ wold haue chosen it, and suffered for it.

No cause more noble,

But there was no worke that made a more manifeste shewe of true vertue, there was no triall so farre from all suspition, as to suffer for Religion. As Christ hath his sainctes in heauen that honour him in quiet loue: so hath he his Saints in earth, that honor him with trou-

bled

bled loue. As there is in heauen nothing more precious then the glorious loue of his Saints: so is there in earth nothing more acceptable then the afflicted loue of the iuste, who for his loue suffer for his Religion. If there be no creature that serueth God in rule of religion but man onely, if religion be a seruice proper to God, and be so called because the soule of man falling from God through sinne, rebindeth her selfe againe to him by that seruice, and may can shewe to God no other supreme seruice, nor soueraigne honour but Religion: then surelye it is Religion that man hath bounde him selfe vnto, and then is it religious, (that is to say a matter of conscience) to kepe that bonde, and rather to suffer for it, then to incurre Gods displeasure. Nor should any well informed Christian doubt, whether he might suffer for this cause: Iustice taketh away doubt, and to

for the loue of Christ to suffer for his religion

Aug. de ciu. Dei. li. 10. c. 1. Idem de spirit. & lit. c. 61.

Our supreme seruice to God is in religion.

doubt

doubt is lacke of fayth, for faith doubteth not but that we should suffer, and christian fortitude chooseth rather to suffer, thē to lēse pietie. If good men haue suffered torments for cōcealing the secrets of their frends, shuld not we suffer for conseruing the Sacraments of our faith? If euil men suffer for wronges done to the cōmon weale, shall not good men suffer for such rightes as belong to the church of Christ? Many haue died in combats while they aduēcured to helpe their frendes, may we dye for mens sake, and refuse to dye for God? What shuld I speake of the Gentiles, who sustayned greeuous paynes in doubtfull affayres, onely for vayne glorie? Should we christians refuse to suffer for veritie, what they sought to suffer for vanitie? I nede say no more. Christ the teacher of sufferance and humilitie, suffred al that he suffered to make his church glorious, and he suffered first to shew exam-

Christian fortitude which some think foolishnes.

For the sacraments of our faith.

For the churches right.

Good dying for him which dyed for vs.

ample to vs, to suffer after. And after him so manye glorious Martyrs, and members of his Church suffered for the common cause of the Church, that now to suffer for the same, it should not seeme impertinent to the dutie of a christian. If now then (you afflicted Catholiks) you suffer for this cause, (as in deed you suffer) doubteles in this name you glorifie God, in this name you honor God. And what thankes deserue you now whē you feare god, liue in his lawes, obey his church, and chose rather to endure greefes, to beare wrōgs for conscience sake to God, then to folow the gospell of the worlde? It were no praise for you, if you suffred for your sinnes, but when you suffer for that cause, which is iustifiable to all the christian world, which is commended of all good men, and approued of God him selfe, as Gods owne proper and personall cause, when now (I say) you suffer for that cause, doubt-

Christ suffered first, for vs to suffer after.

2. Pet. 4.

doubtles this is thanke worthy of God. This cause is so important, that none can suffer for it but by the gratious gifte of God; and God gyueth this gifte to none but to his speciall friends. This ioyneth you neare vnto God, causeth you to set lesse by the worlde, diminisheth your paynes in Purgatorie, and encreaseth your finall rewarde in heauen. This is such a cause, as for the which who so hath not the gifte to suffer, ought to seeke it by prayer, and penance. So long as you suffer for this cause, you haue litle cause to feare the power of your mightie aduersaries. What is to them cause of perdition, God will turne to your saluation, for vnto you it is giuen not onely to beleeue in Christ, but to suffer also for his sake. Marcke the gifte, and consider the grace. God that is the giuer of giftes and graces, God that hath called you to his eternall glorie by Christe Iesu, will

To whom this gifte is giuen, and what it worketh.

Phili.1.

The Heretikes reward.

will make you perfect, will ſtrengthen you, and eſtabliſhe you, after you haue ſuffered a litle affliction. 1.Pet.5.

In deede it is but litle, Yet doth it prepare vnto you an exceding and eternall weight of glorie. 1.Cor.4 For what ſeeke you in this ſuffering? Not to folowe the lawes of men, which be corrupt and crooked, but to do the will of God, that is iuſte and right. And for what ſuffer you? Not for felonie or theefte, not for murther or *treaſon, not for hereſie or ſacrilege: but for trueth and iuſtice, for vnitie and veritie, for faith and religion. You ſuffer not for vice, but for vertue: you ſuffer not for the things that be temporall, but for the things which be eternal. Reioyſe you conſtant chriſtians, reioyſe you afflicted Catholiks, you that be now partakers of Chriſtes paſsion, ſhall reioyſe much more at the reuelation of his glorie. What Chriſte ſuffered in the bitter paſſage of his death, he ſuf-

*Nowwhat if it be for bringing in of halowed croſſes from Rome to torment the diuel?

fered

Aug. in Psa. 86. fered as head, it remayned that he was to suffer in his members. You be his members. You fulfil that in Colos. 1. your flesh, that lacked of his passion, and you fulfill it for his body, which is the Church. Christ suffereth no more in flesh wherein he ascended into heauen, but he suffereth in your flesh, which yet trauaileth on the earth. What lacked in the head, is supplied in the members. And therefore you suffer as members of his bodie for his bodie, which is the church, and you suffer for the triall of your faith, which is tried to this ende, that it might be found to honor when Christ commeth, in whom you beleeue, for who̅ you suffer, and by whom you shall receiue the ende of your faith, euen the saluation of your soules.

Christ suffereth in your flesh.

Aug. in Psal. 42. *You suffer as members of his body, for his body.*

Seeing then Religion is the soueraigne honor, and the onely supreme seruice that you owe to god, seeing it is the most glorious and honorable cause for which you can

1. Pet. 1.

suffer,

ſuffer, reſpecte of no creature, loue of no felicitie, feare of no aduerſitie, ſhould withdraw you from this cauſe. Loue of parentes and countrie, loue of wife and children, loue of goodes and honors, loue of liuelihood and life, muſt geue place to this. They that for this cauſe forſake the temporall welth of the world, ſhall receaue the ſpirituall bleſſinges of God our Lord. This ſaith our Lord. Euery man that forſaketh his houſe, or hys brothers, or ſiſters, or father, or mother, or wife, or children, or landes, for my name ſake, ſhall receaue an hundred fold. He promiſeth more then this, to them that dye for his ſake. This ſaith our Lord, He that leeſeth his life for me, ſhal find the ſame. Ther be diuerſities of chriſtian duties, diuerſities of honor, obedience, and loue. There is a loue due vnto our parents, & this hath his limitation. Who ſo loueth them aboue Chriſt, is not Chriſtes diſciple, nay who ſo hateth

Mat. 19.

Mat. 16.

The loue due to our parents.

hateth them not for Christ, is not his disciple, and he that forsaketh not all, and beareth not Christes crosse for Christes sake, can not be his disciple. When faith is called in question, when Christians be conuented for religion, & Goods cause must be answered: they be our mothers, they be our brothers, which do the will of our father in heauen. If they beleeue in Christ, they must preferre vs that fight for Christ: if they beleeue not, let the dead bury the dead. There is a loue due vnto our naturall father, so long as he withdraweth vs not from our heauenly father. We must not acknowledge any longer our parentage, kinred, stocke, or other creature, then they acknowledge God their creator. Our parents may do what shall best like them of their goodes and substance, with our soules they haue not to doe. Our soules be not theirs by whom we haue ge-

Luc. 14.

Mat. 12.

Hiero. epist. 1.

‘ ‘ ‘ ‘

Idem epist. 10.

‘ ‘ ‘ ‘

gene-

generate. Though thy nephelo a lit-
tle lauoe and playing boye hang a-
bout thy necke, though thy mourn-
ning mother with rent heares and
blubbered cheekes shewe thee her
pappes wherewith she gaue thee
sucke; though thy feble father lye at
thy threshold, passe by thy father,
passe by thy mother with drie eyes,
and hasten to the crosse of Christ:
crueltie in this case, is the onelye
kinde of pietie, and pietie for God,
is no crueltie. There is an honor &
obedience due to Princes & ciuill
rulers of the world. These dewties
also haue their limitatiō. The chil-
dren of Israel saide vnto their ruler
Iosue: As we haue obeyed Moses,
so wil we obeye thee, looke only to
this, that our lord God be with thee
as he was with Moses. As who would
say, we wil obey thee so lōg as thou
obeyest God. God is to be obeyed,
and so is Iosue, God before Iosue,
God aboue Iosue, and rather God
then Iosue. The children of Israel

Idem epist. 1.

Pietie for God is no crueltie.

Idem epist. 53.

The obedience due to Princes. 28.

Iosue. 1.

God before Iosue, God aboue Iosue.

Dan. 3.

obeied king Nabuchodonosor in all that he might commaund by authoritie of a king. But when he proclaymed that his subiectes should knéele downe and adore his Idoll, they denied that obedience. Daniel obeyed king Darius in externe matters, but when the king gaue out edict, that who so prayed to any other god but to him, should be cast to the lyons, he forsoke the courte, entred his chamber, & there prayed thrise a day vpon his knées. Likewise Mathathias said: We will obey the law of our fathers, we will not harken vnto the commaundementes of the king. Was it not obiected to Christes Apostles, that they contraried the Senate & counselers: and therevnto S. Peter made this brief Apologie, We must obey God rather then men. What time the holy man and blessed Martyr S. Policarpe was brought before the Proconsul, and required to sweare to Cesar, & to reuile Christ, he

Dani. 6.

1. Mach. cap. 2.

S. Peter his briefe Apologie. Act. 5.

Euseb. hist li. 4 cap. 15.

he made this answere: I haue serued Christ fourescore yeres & sixe, and to this day Christ neuer iniured me, nor did ought why I should reuile him. Myselfe am a christian, and we christians be taught to giue to princes and secular powers such honor as is not contrary to our religion. In these duties then, this is the limitation, our soueraigne loue, honor, and obedience, is due only to God, and these may be done without dishonor or preiudice to Princes, as the children of Israell did, as Daniel did, as Mathathias did, as the Apostles did, as S. Polycarpe did, who obeyed God, & men, but rather god then men, who gaue to Cesar what belonged to Cesar, and to God what belonged to God. Kings, Princes, and Potentates of the world, be the seruantes of God; God is their master, we may not obey the seruaunt against the master. When inferiour authorities commaundeth what we should not

Policarpus his answere.

Our soueraigne loue and obedience.

Not to obey the seruant against the master.

Aug. 11. quæst. qui resist.

do, we must refuse that authoritie, and feare the superior power. If the Emperour cōmaund one thing, and God an other, he must pardon vs though we obey not, he threateneth prison, God threateneth hell. In Gods cause we must obey God and not men, when men be contrarie to God: nor should we therfore be called disobedient subiectes, or discontented persons, if in Gods matters we preferre God before men. This is the scope I leauel at, that our soueraigne obediēce must be to God in al duetiés without exception, and that in the house of God there is no greater cause nor greater obedience then to suffer for the loue of God. Saint Paule enflamed with this loue, and with the zeale of Gods house, brast out these wordes: Who shall separate vs from the loue of God, shall tribulation or anguishe, or persecution, or hunger, or nakednesse, or perill, or sworde? I am sure that

The superior power.

Rom. 8.

neither

neither death, nor life, neither angelles, nor rule, nor power, neither things present, nor things to come, nor highe, nor lowe, nor any other creature shall be able to separate vs from the loue of God. What stirred vp the stoute standing of the Confessours, the bloudye battayle of the Martyrs, the chaste combat of the Virgins, but the loue of Gods house? This moued Saint Athanasius that holy Confessor to say, Let vs go to mete with our persecutor, that he maye perceiue howe muche greater the power of him is that defendeth vs, then the power of him that persecuteth vs. This moued that corragious capitayne and glorious Martyr Saint Gordius, when he was exhorted to keepe his faith *secrete in his heart, and to denie it with his mouth openly to say, Corde credimus, We beleeue in heart to iustice, and confesse with mouth to saluation. God is my helper, I

Euseb. hist. l. 10 cap. 34.

Basil. in Gord. Mart.

*As the Newter saith, now God knoweth my hart.

feare not what man can do. That noble woman & holy martyr S. Iu-
· Basi. ser. in Iulit. litta, complained to the iudge of iniuries done vnto her, sought for iustice at his handes. His answere was, that nor she, nor any suche as she was (which adored not the Emperours gods, which were not of the Emperours religion) should expect iustice, or pleade wrong. Why then (said she) I haue done, farewel my liuing, adue my life. Consider you now, you afflicted Catholikes, that God maketh you worthy to suffer for his loue, and to render your supreme obedience to his holy name, wherin you haue to comfort your selues that God reputeth you for his friends, for to his friends he giueth this speciall gift. You suffer wrongs, you sustaine the Princes indignation, you beare the displeasure of the Magistrates for your obedience to Gods Church. This poynt you chuse not, and gladlye would you haue it otherwise. But

Reputed for his friends.

if

if you chose it for pieties sake, your choyce is iustifiable. S. Basill in the like case made this answere: Of the Emperours friendship, fauour, and furtherance I do well esteeme, so long as it is ioyned with godlynes, without that I holde it pernitious. It was said to Maris a deuout clerke, Be of the Emperours religion, and he will make thee an Archbishop. I may not so be (saide he) least I offende God that is my Emperour. His promotion I will not take, because he is not of my religion. Theod. li. 4. c. 17 Maris worthy answer.

This is our Lordes lesson, Let him be vnto thee as an heathen and publicane, that heareth not the Church. As the heathen which neuer came to the faith, perisheth: so doth the Heretike that hath forsaken the faith. Out of the Church no religiō can serue, no faith can saue. He that is found out of the Church, is a straunger from the children of God. For can he haue God for his father, Mat. 18.

Au.li.4. de sym. cap.10. father, that hath not the Church for his mother. O you troubled Christians, and you afflicted Catholikes, beholde, here haue you many great and ghostly comforts to consider. For what seke you, when you suffer for the Churche? Nothing (I weene) but what the selfe cause requireth, to wit, that you do the will of our Lord, which you be sure to finde in his Churche. For of his Esa.62. Church our Lord said, Thou shalt be called a citie sought for, and not forsaken. In his Church you can not be deceiued of his will, for in his Church he is alway resident, and *Dominus ibidem.* therefore is his Church called, Dominus ibidem, Our Lorde is therein. Ezec.48 Note here what tempestes and troubles the Church hath had. The Church hath bene laide at, and shaken from euery parte and quarter of the worlde. The Archeheretikes of eache parte, *men of condemned memorie gaue the first onset with violent shotte of tongues,

*See what fame. suche do vvinne.

and

and all possible policie of penne. The crooked trolue of their vngratious offspring put to their batteries, and shaked the weake walles of them that were not fast in faith. The shippe now tottered, the shipp now was tossed with many contrarious winds. Many were shakē in the shippe, and all made werke that kept not within borde. The stirrers of this tempest were fraudulent persecutors, who could temper their tale in suche wise, couer their hypocrisie with so liuely colours, that they obteined credite of good natures. To such men it is agreeing to racke the Scriptures, to corrupte the Fathers, and with sweete wordes to tole and baet the readers that see not the hooke of falsehood wherwith they choke thē. Because these mismeaning men haue in outward shew many poyntes common with the Catholikes, they intrappe incircumspect readers, and infect the simple beleuers, as

Tert. de præscri. cap. 7.

Ambro. de fide orth. cō. Arian. cap. 1.

Heresie, tyrannie, and policie, sel dome a sunder, yet all in vayne.

as it were with one droppe of poyson, among many soft and sugered words. And heresie hath bin alway accompanied with tyrannie, that vseth worldly wisedome and pestilent policie to further her procedings. Yet could neither of these procede so farre hitherto, as to put out the catholike name. They vsed many suttle sleightes with the Catholikes, as Julianus vsed, when he bid his souldiers (that would receiue their pay) cast *frankensence into the fire: as Theodorus vsed, when he offered a Bishoprike to Natalius: as Modestus vsed, when he went about to persuade Basil to yelde to the time, and to vse the fauour of the Emperour. But fayre meanes, fineneſſe, & flattery could not preuaile agaynſt the fast firme, and well vnderstanding Catholike. Foule meanes, crueltie, & violence lacked not, contempt, disgrace, indignities, abasement, were adued. Altars were raised, churches destroyed,

Theod. li. 3. c. 15.

**This may vvel resemble the requiring of no more but to heare a sermō only for a shevv of external obedience, vvhich is called killing of souls vvith kindnes. But let them permit our Preachers to reply, & then agreed.*

yed, Priestes deprined, Catholikes iniured by imprisonmentes & forments. Then were not Catholikes permitted to beare office in the comon weale, only because they were Catholikes. Now were all factions and fashions of pretended religions suffered to make their assemblies, and openly to vse their religion, but only the Catholike. Now were Bishops and Priestes compelled out of their Churches, spoyled of their goods, & called before lay Iudges. Now were the prisons replenished with Christians that were not suffred to be releeued, such was the mercilesse tyrannie of the persecutors. Certes these were great tempests, these were both fraudulent, and violent persecutions, yet did not these preuayle. And why? Dominus ibidem. Though now the world like the bubbling sea boyle and breake out his force, though the potentates of the worlde execute their furie against you, feare you not,

Then and now all one.

Theod. li. 4. c. 1.

Dominus ibidem.

not, fayle you not, faynt you not, you, I say, that fayle in the shippe which now is tempested with contrarious winds, feare you not, our Lord is with you, you be safe, Dominus ibidem. Asse, who is that Lord by whom you be governed in this shippe. Christ the sonne of God is hoysted into the mast of the ship, that is, on the crosse. God the father gouerneth the hinder parte, the holy ghost sitteth in the forepart. Ther be twelue rosers in this ship, to wit, the twelue Apostles, and these driue forwarde the ship, bringing her through the straits of this troublesom sea into the quiet port. Christe our Lorde that prayed for his Church, doth still pray. Though this shippe be tossed, yet can she not be drowned, because Christe prayeth. Thoughe this shippe be shaken with the violent windes of secular attempts, yet is she safe from wrack, because Christ gouerneth. And the holy ghost our Lorde that

How this ship is governed.

Amb li. de Sal. ca. 4.

Au. ser. 14. de verb. do.

Chryso. ho. 24 in 1. Math. oper. im perf.

that sitteth in the forepart of the shippe, strengtheneth all suche as be windshaken, the holy Ghost dilateth the heartes of them that be in tribulation. When Christ tolde his disciples that they should be accused, conuented, and reuiled, for his names sake, he tolde them also that he would not leaue them comfortlesse. I will sende you a comforter. This comforter gaue them stregth to beare all that the malice of the world was able to lay vpon them. It came to passe as Christe foretolde, they were casse out, conuented, and reuiled. Did they grudge at it, did they murmure for it? The storie saith; They went out from the counsell house reioysing, that they were worthy to suffer reuiles for the name of Iesus. Paulus and Silas were put in prison, and whipped cruelly, they did not repine: the storie saith: They sang at mydnight, praying and praysing our Lord. This lege in this correction,

Mat. 10.

Ioan. 15 *Our comforter.*

Act. 5.

Act. 16.

this

this iocundity of spirite in this tribulation, came of the holy Ghost, that sitteth at the forepart of ỹ ship, and giueth comfort in all tempests and tribulations. This promise of comfort extended not only to Christes disciples, but in them to their offspring, and to the whole corpse of Christes Church wheresoeuer it be scattered in dispersion. Who emboldned the persecuted Christians to stande in the confession of their faith so constantly, to profesſe their religion so confidently, euen to the face of the tyrants, whē they made these stoute asseuerations? Ego Christianus sum, I am a Christian. Catholicus sum, I am a Catholike. Arianus non sum, I am not an Arian. Hereticus esse nolo, I wil not be an Heretike. They were nicknamed, called men of Galile, called Homousions & murtherers of Prophetes. The tyran exclaymed against them, Ad bestias, away with these wretched Christians, away with

Hila. li. contra Const. *Then men of Galile, now Papistes.* Tripart. li. 6. c. 7. Hist. eccle. li. 5. ca. 16.

with them, send them to the beasts, haue them to the lyons, hale them to the leopardes, away with these naughty wretches to the mynes, let them digge metalls. Nowe were these miserable men sent ad campũ Martyrum, where they were done to death. Nowe did the cutthrotes scoure their swords in the bowels of the Christians. Nowe did the bloudsuckers dippe and wash their hands in the bloud of the Saintes. Who now did comfort them, who nowe did strengthen them, but the holy ghost, that gouerneth the fore-part of the ship, and comforteth the windshaken in all tempestes & tribulation. To caste a litle more to this, this comfort hath well appeared in these *later persecutions of our times. What haltering, what hanging, what hewing downe of christians, what murdering, what quartering, what martyring of Catholikes hath there bene, since the partie Protestant began his newe

*vz. By the Cate line of F. by the Condee, by Appring, by bastard Iamy, by Rochellers & rakehels, for holy paterns of the pure obedience of Protestants to their [illegible]ces.

The newe no gospell.

no gospell? What mischieuous machinations haue ỹ sectaries practised, to vnderprop their ruinous religion? What lamentable tragedies haue they made, that nowe shake so mightily the whole frame of Christes faith? And yet notwithstanding all their possible oppressions, all their pernitious plots, faith endureth, the Church standeth, the Catholike encreaseth. And of this you that be in this stormie tottered and tossed, do see what you comforte your selues in. As there be many in many quarters of our countries that suffer for the catholike cause: so be there many that be brought by their suffering to know the catholike name, to enquire of the catholike Churche, and to learne to confesse the catholike faith. Nay there be many that neuer knew the catholike religion, which nowe in the common troubles of Catholikes, come into it, retrieue it, beleeue it, and suffer for it. It may be

By the sight of Catholikes suffering, the more commeth to be catholike.

presumed by cõmon intendement, that there is not left amõg you any number of the catholike race. In dede it is rather miraculous then marueious ther should be any, considering there hath not bin for some number of yeres any outward face, any ope exercise of ỹ catholik faith, considering there is no place where Catholikes be not pried for, apprehended and imprisoned, no prison so vile where they be not harbored, yea those places whith were ordeined for theues, murtherers, bankrouttes, heretikes, and traytors, be made the lodgings of holy fathers, of reuerend Withops, of Priestes, of Gentlemen, and Gentlewomen, finally considering the lawes of the Realme be against the Catholikes, and that Catholikes be depriued, spoyled, hated, disgraced, persecuted, and some of them executed. Notwithstanding all this, Gods Churche hath her faythfull flocke that confesseth the catholike trueth

And of al sortes of prisoners seldom any close shut vp but only Catholikes. Such feare they stande in of the fim pleft amõg them.

C.ij. openly,

openly, manger the diuell, herelie, and tyrannie. And notwithstãding all worldly disgraces, ouerthwarts iniuries, persecution, & execution, yet is there left some good number that neuer bowed their knees to Baal, neuer receiued the vntaded Communion, neither went to the schismaticall seruice. Yea some nũber that be ready to render their goods to the world, and their soules to God, as willing in this quarrell to dye as to liue. Blessed be the name of God that hath rayled vp a catholike youth, to supply the ruful ruine of them which haue perished with Chore, Dathan, and Abiron. It is the blessed wil of God that the glory of his militant church should multiply in persecution, should encrease vnder oppression, & that out of the blood of one Catholike suffering death for Christ, should arise many holy christians. The blood of the Martyrs (saith S. Cyprian) is the sede of the Church, wher of arise

Nor persecution, nor execution cã preuaile.

The sede of the church.

and

and encrease mo, as of ẏ sede in the fielde springeth newe corne. The Church was among the Israelites when they lay vnder the cruel bondage of Pharao, and of them it is written, The more they were oppressed, the more they increased. Exod. 1.
The Church was but a litle flocke, when the first persecution began at Hierusalem, & yet thereof Christes gospel spread mightily. Act. 8. It is Gods gratious gift that his church should prosper when she is persecuted. When she is oppressed, then she is increased: when she is iniured, then she ouercōmeth, euen then she conquereth, when she séemeth to be ouercommed. Hila. de Trinita. li. 7. The church is like the palme trée, the greater weight is laide on it, the broder it spreadeth. The Church is like Camomill, the more you treade on it, the thicker it waxeth. It is written of the persecuted: They were imprisoned, tyed in chaynes, whipped, killed, & torne in péeces, yet they increased. Aug. de ciuit. lib. 22. ca. 6. The

A notable woman.

storie mentioneth of a notable woman, who hearing that many christians should be put to death, toke her childe in her armes, ranne to prokelle her fayth, and to dye with them. The officer meeting her, demaunded whither she went. She told him, to the place of the Christians. Why (said he) they shal be all put to death. And I go (quoth she) to dye with them. But why (saide he) doest thou cary thy childe with thee? She answered, My child shall take such part as the mother doth. You that be nowe tempested in the shippe of Christ, you that beare affliction for the Church of Christ, abide in the shippe, leape not out, be not tipte ouer bourde, your gouernours be sure, skilfull, and sufficient to saue you in al tempests, your twelue roers will driue you into a safe porte, where no malice of man, nor machination of diuell shall ouerthrowe you. You haue the helpe of God the father that gouerneth

you

you haue the promise of Christ his sonne, that prayeth, you haue the comforte of the holye Ghost, that strengtheneth. God the father helpeth you, God the sonne praieth for you, God ỹ holy ghost strengtheneth you. The holy Trinitie in one deitie gouerneth you, & will not leaue to giue you grace & fortitude to endure what affliction soeuer, for the glory of his holy name.

Furthermore it should be to you no litle comforte to recognise the manifolde benefites and blessings of God, whiche you enioye whiles you kepe your selues within the shippe of Christe. Christe hath but one shippe, that is, one Churche, one in vnitie of faith, one in vnitie of profession, one in vnitie of Sacramentes, one in vnitie of head. They that be not of this one Churche, of this one faith, vnder this one head, enioye not the helpe of the Father, enioye not the prayer of the sonne, nor the

One church one faith.

assurance of the holy Ghost. To be of Christes Church, in Christes vnitie, is of such importance, that a constant Christian should rather chose to dye, then to apart from it. It is no lesse glory to suffer martyrdome for the conservation of vnity, then it is not to offer to idols, yea rather it is a greater martyrdome, for in the one each man suffereth for him selfe, in the other eche man suffereth for the whole church. Now the you that be in vnitie, suffer for this vnitie, and thrise happy be you whom God maketh worthy so to suffer. They that forsake the generall faith of Christes church, & trust to some one article, leape out of the ship, & seme to catch at a litle bord thereof. The believing of any one article will not saue vs, the not believing of any one will condemne vs. They that forsake antiquitie, vniuersalitie, consent, & vnitie, enter into streames of schisme, drive at the rocke of heresie, whiche vp & downe

Hist. eccle. li. 6. ca. 34.

For the conservation of vnitie.

downe at euery blast of doctrine, & populer flatterie, & shall neuer find place of rest, or quiet port to arine. Beholde in how many great perils they be, who this troublous stormе hath shaken out of the ship. Do they not endomage & hazard their soules, when they enter into schisme, & run out of schisme into heresie? As by schisme they bereue them selues of charitie: so by heresie they bereue them selues of faith. How can they separate from the body, but they apart also from the head? They can hardly dismember themselues from the church, & firmely holde the right fayth, seing faith is the gift of god, that floweth from Christ as from the head into his body & members. An easie leape it is out of schisme into heresie, and as easie to procede from heresie to Apostasie, for in heresie there is no stoppe, nor stay. Scantly shall you finde an opiniatiue head that falleth into one heresie, but floteth from poynt to poynt

No stay in heresie.

into

The vvay to Atheiſme.

into a multitude, vntill he diſlike euery poynt of the catholike fayth, which poynt pardie is playne Apoſtaſie. And then from Apoſtaſie into Atheiſme and Epicuriſme the way is made playne. As then it can not but comfort you to conceiue, that you kæpe within the ſhippe, out of ſchiſme in vnitie: ſo it can not but recomfort you, that you be vnder vnitie of head, in vnitie of fayth,

That faith vvhiche Chriſt preached.

that faith which Chriſt preached, that faith which his Apoſtles receiued, that faith which the Chriſtian world beleeueth, that faith which our forefathers liued in, euen that catholike Roman faith which now you liue in, and for which you ſuffer. Of this faith you haue the right ſenſe and feeling, when you holde Chriſt in the foundation, when you confeſſe the ſubſtance of Chriſtes doctrine vnderſtanded by that holy ſpirite which firſt penned it. Great is the obedience of your faith, in all doctrines, in all ſacramentes, in all

arti-

articles, and in all Apostolike and Churchly Traditions. In obedience of this fayth you beleeue that Christes woꝛd is Christes woꝛke, and that by ꝯ mightie power of his woꝛd he is made pꝛesent with you, and giueth remission and grace. In obedience of this faith you pꝛaye vnto Christes Saintes in heauen, you pꝛay foꝛ christian soules in purgatoꝛitie, that they may pꝛay foꝛ you in heauen. In obedience of this faith you ground your hope, that God will not leaue vnrewarded your pꝛayers, your penance, your fastinges, your almes, noꝛ anye good woꝛke els what soeuer. When you suffer nowe foꝛ the generall fayth of Christe, you suffer foꝛ euery poynte that Christian infidele bideth you to confesse. And this is a full confession of the faith catholike, wherein you haue to acknowledge the blessinges of God, that maketh you woꝛthy to suffer foꝛ faithe in obedience of faithe, foꝛ

Christes vvorde, Christes vvorke.

for vnitie, in vnitie, for charitie in veritie. And hereupon haue you to muse & meditate, when griefes recurre, that you suffer for the church of Christ, and for the faith of Christ with Christ, that suffered paynefull death to make his church glorious.

Enimies of vnitie no partakers of charitie.

They that be not of this church, & of this faith, be without charitie, nor can they be partakers of Gods charitie, which be enimies of his vnitie. Though they receiue ỹ sacrament of faith, though their faith be whole & sounde, it doth not auayle them, so long as soundnes of charitie is killed with the deadly wound of schisme, by whose onely death, what euer things be sound of themselues, be drawen to death. And schismatikes may do good workes, but good workes do not profite the. Though they pray, though they fast, though they giue almes, though they liue continent, though they kepe virginitie, al doth not helpe, al doth not profite, because they breake vnitie.

Aug. li. 2. cō. Cresc. con. c. 13

Schismatikes good workes.

Idem li. 1. contra Don. c. 8

Idem tract. 19. in euan. Ioan.

vnitie. Put to this, so long as they be diuided from Christes churche they receiue not the life of his holy spirite, for out of his church his holy spirit giueth not life. The church is the mysticall body of Christ, they must be of his body that will liue of his spirite. Heretikes liue not of his spirite, schismatikes liue not of his spirite; excommunicate persons liue not of his spirit: and why? Because they be not of his body. What life then haue they? they haue the life of their bodies, but lack the life of their soules. they liue in their flesh, & dye in their spirite, they dye aliue, they liue without faith, without charitie, without church, without altar, without priest, without sacrifice, without God. Consider then the lamentable losse of them that be leapt out of the shippe now in the time of this tempest. Cōsider the domage & daunger of thē which dismember them selues frō Christ and his Church. Schisme bereueth them

Gregor. expla. 5 Psal. pœnitent.

VVithout church, vvithout altar.

them of vnitie and charitie, schisme separateth them frō Christ and his church, schisme ioyneth them to the synagogue of the diuell, schisme spoyleth them of sanctification and grace. And where there is a communion of prayers, and of all good workes common to them that be vnited in Christ, schisme bereueth them of the fruite of all prayers, of all good workes, and of all sacrifices, finally schisme excludeth them frō heauē, and leadeth them to hell. Beholde, you that be of one vnitie in the house of God, beholde what they leese by schisme, and see what you gayne by vnitie. You (I say) that be in the ship of Christ, you that be confessant Catholikes, all you that suffer for the catholike vnitie, let your comfortes encrease to vnderstand these blessings of god, to wit, that you be of one faith, of one charitie, of one church, of one vnitie, vnder one head, that you be of the communion of Saints, that you be

The catholikes comforte.

partā-

partakers of sanctification, of remission and grace, that you be partakers of al good woꝛkes done in the whole christian woꝛld, of all sacrifices, of all pꝛayers, of all penance, of all fastings, and of what els soeuer be done in the vniuersal church of Chꝛist, and that in the end you be sure to be partakers of Chꝛistes death and merites, which is all that you labour foꝛ whē now you beare the crosse of Chꝛist. And foꝛ what thing soeuer God permitteth you pꝛesently to beare his crosse, (his iudgements be secret) in effect you suffer on the crosse, whiche thing must be your comfoꝛte. Foꝛ if you suffer foꝛ your sinnes, you suffer vpon the crosse of the good theefe. If you suffer foꝛ iustice sake (as suffering foꝛ religion you can not but suffer foꝛ iustice) thē may you take moꝛe comfoꝛt thereof, because your suffer vpon Chꝛistes owne crosse.

The onelye partakers of his merites.

And what if the pꝛofessed enemies of the Church nickname yours

What

Their nick naming of vs.

What if they reuile you? yea what if they hate you? The coniunction of soules vnited in God, the dislinking of spirites aparted from God is such, that there can be no entier liking, nor louing aliance betweene faith and infidelitie, trueth & falsehode, light and darknes, Antichrist and Christ. They that breake charitie, will not like of you that keepe vnitie, nor will they commend you that be gone from you. The diuell that is author of diuision, is alwayes stirring against the vnited members of Christ. It is his tricke to blemish and abase, to infame and obscure the glorious name of them that be of better note and cõuersation, to the ende they might finde lesse reputation amõg the children of the world. Porphirius was a reuiler of Christians, and a rayler at their religion, when he could not finde ought that he might iustly reprehende in Origenes commentaries, he began to nickename him

Cyp. ad quir. Idem li. 3. epi. 3. lib. 4. epi. 2.

Hist. ec. li. 6. c. 16

and

and to rayle at his person. In like maner doth the partie Protestant, misliking with the catholike cause, and with the catholike only for the cause, beeing insufficient to answer their matter, nickname their persons, that they might make them odious by reprochfull names, & false intended crimes. What adoe make they when they chapter (as they do cõmonly) vpon ẏ names of Rome, Pope, and Papist? How rappe they out their rayling rhetorike, when they heare the consented doctrine of Christes church alleaged? As they discourse smoothly, & make a populer shew of fugred words cunningly, so yet whẽ all is said, the summe of their drift is, to make their roting aduauntage vpon the names of Rome, Pope, and Papistry. And what els do they say in substance against the beleeued doctrines of the church, but that the beleuers be papistes, and the doctrines Papistrie. As it may be that a good natured

To make vs odious.

The protestant preachers common place vvith Cuccuckoe.

man would shun a contumelious speache: so it should not greeue a right enformed catholik that liueth in the feare of God, and in the faith of Gods Church, to be reproched by the vngodly, which haue no feare, nor faith, no remorse what God seeth, nor what the worlde sayeth. As for the names of Papiste, and Papistrie, they bring in deede with them a preiudice among the children of the worlde, and were inuented by the first founders of the fifth Gospell, to bring religion to contempt, and to make the catholike odious, whereas in trueth these names be not infamous by diriuation, but by calumnious interpretation. It should not greatly moue an vnderstanding Christian, to be called Papiste, for if he consider a principall grounde of our christianitie, he can not be a saued Christian, that is not a pure Papiste. In the beginning of the Gospell, Christians began to be odi-

The founders of the fifth gospel.

odious, euen then they were reuiled, mocked, called fooles, and witlesse folke, because they followed Christ. Euen then they were spoyled, and all that would iniury them might make their pray of them. It may come to passe againe in the reuolution of a fewe yeres, that the name of a Christian will be as odious with the Machiauelian, that vseth religion but for a policie, as nowe is the name of Papiste with the Protestant, that is indifferent to any religion. As odious was the christian name some number of yeares after Christ, as nowe is the name of Papist, & as much malice did ỹ enemies of christianitie worke against the knowen Christians, whom they called scoffingly Christicolas, to wit, worshipers of christ, as nowe the enemies of Christes church worke against ỹ catholikes, whom they call odiously Papistas, to wit, such as shew their obedience to the Pope, that is Christes vicar,

Chryso. ho. 3. in dict. Apost. habent eũdem spirit. 2. Co. 4.

Then Christicolæ.

Nouu Papistæ.

Peters successor, the high Priest, and head Bishop of the whole christian world. You be the children of the church, you be the children of vanitie, if you be nicknamed for duetie sake where duetie is due, that is out of course, & blame worthy in them that so name you. But ỹ case beeing as it is, remediesse, the seruantes of Christ must holde themselues content to suffer termes and tauntes, raylings & reproches, seeing Christ their Lorde and master could not escape them. Mat.11. Was not Christe reuiled with opprobrious wordes, importing shame & sinne: Was he not said to be a friende to publicanes & sinners: Was he not called Samaritan: and albeit there was neuer found in him excesse, yet they called him a wine bibber, and a man of meate aboue measure. Mat.9. & 12. Yea they left not his diuine workes vntouched, in them also they said he wrought by a diuel, & the prince of diuels. When they could not abide his

his doctrine, for his doctrines sake they glaunced at his person. It can not be defended but you be sinners: But what sinne is implied in the name of papist? Doubtlesse none at all, but that vnder this name they would make odious not only your persons, but your faith and religiõ, which is that onely religion & faith of whose communion whosoeuer be not, be not of Christes faith and communion. Among vs that be in banishmẽt, it is counted more irksome, in these rebellious attemptes to be forced from countrie to countrie, frõ state to state, to be sacked, to finde penurie, and in euery parte to se a feareful face of miserie: then to heare a fewe syllables, and them not of yll sound nother, if they be wel taken. Words be often as they be taken, and as the minds of them be that speake them. S. Peter & the diuell bled like words, when both confessed Christ to be the sonne of God, Christ asked the Iewes for

whom they sought, they answered, for Iesus of Nazareth. Their wordes were good, their meaning yll. The Iewes mocked Christe when they saluted him thus, Aue rex Iudæorum. The christians honor him with the same wordes when they knele downe and say, Aue rex, &c. Mat.27. Wordes that may haue good meaning, should not offende good meaning men, though miscreantes miscõster thé. Should we not abide the word Galilæa, for ỳ Julianus Apostata cast out a taunting blasphemy against Christ, what time he cryed out, vicisti Galilæe, thou of Galilæ hast ouercomed: Or because he called the Christians, men of Galilée: Tripert. li.6.ca.7 Should we haue lesse reuerent opiniõ of Christ, because that vnhappy man Felix treasorer to Julianus, called Christ Maries sonne, vsing these wordes: Ecce quibus vasis Mariæ filio ministratur, Asée in what vessels they serue Maries sonne. Or should we forsake the faith of Christes Trip. li. 6. ca.32.

ties deitie & consubstãtialitie with God his father, because the Arians called the Catholikes Homousians? What reproches, calumnies, & slanders the enimies of Christ inuẽted against the Christians, the Churchly stories beare witnesse, but if you marke who they were that reproched Christ, & who they be that now nickename the Christians, you shal see litle cause to be offended, but rather cause to pray that they may be amended. To good men it hath not bene grieuous to haue the displeasure of the euill. As for displeasure of Heretikes, good men haue sought it, and thought glorie to beare it. S. Hierome endeuored to make the enemies of the Church his enemies, and wrote to S. Augustine that it was his glory to be detested of heretikes. Now much they detest your honor, your fame, and your persons, it is apparent when they blaspheme your religion, call you Papistes, rebels, and traytors. But

Hier. in proem. dial. aduer. Pelag. Idẽ epi. 80.

this their demeanor maketh good your cause & renowmeth your persons among the good. For then doth there appeare some euident iustice in you, when you displease thē that please not god. No man cā be gratefull to almightie God, & to his enemies in the same thing. For he denieth him selfe a friend to God, that pleaseth his enemie. And it may be feared lest they that blemish ẏ good partes of deuout christians (whom they can not charge but for religiō, which in dede is Gods part,) will fall as farre out with God, if his grace tēper not their defectes. Cain maligned his brother Abel, & therewith contemned god. Josephes brothers regarded him not, and they regarded god as litle. The children of Israel reiected Moyses, & in him they reiected God. It is said to be a machiauelian policie to terrifie the vntoward & recusant part, with the odious termes of rebel and traitor, when great purposes be intended.

Greg. li. 1. super Eze. ho. 11.

Chryso. hom. 7. cap. 3. in Tim. 2.

Though

Though it can not be but grieuous to a true meaning man that is of ciuill loyaltie, to be prẽssed with termes of haynous crimes not at all intẽded, and that for his due seruice to God: yet should not this poynt infirme the confession of a constant catholike that feareth god aboue all, knowing that it hath bin proper to tyrãnical states in times of persecution to alter the worshippers of Christ by terrors and tormentes, to terrifie the deuout christians with word and sword, thereby to winne them to their purpose, thereby to make them indue their affections, to loue and to hate what they loued or hated, or els to haue no quietnes. In dede we be neither rebels nor traytors to princes, if we leaue vndone the commaundement of the prince, and do the commaundement of God. When Daniel prayed thrise aday to God contrary to the kings cõmaundement; when the Apostles preached contrarie

Nor rebels, nor traitors more then the Apostles

trarie to the willes of the rulers, it was neither treason nor rebellion, nor were they rebels or traytors. Though the rage of the rulers go so farre as to caste vs to the lyons, as they caste Daniell, though they whippe vs, as they whipped the Apostles, we must suffer with Daniell, and saye with the Apostles, we must rather obey God in doing our duetie, then man forbidding the same. And what is our comforte herein, but that God hath wayes enow to deliuer vs, as he deliuered Daniel, as he deliuered the Apostles, or els will strengthen vs to dye in his quarell, whether shall be more for his glory, and the edifying of his holy Church. But let thē hate you, let them cal you what them listeth for religions sake, be content to beare, it is Gods cause, it is Christes quarrell, leaue to him the reuenge. If you were guiltie of that violēt innouatiō of religion which opened the way to a ruffianlike cu-

thing into all vice, if you were gyltie of a monsterous masse of tragical treasons, if you sowed sedition at home, or mainteined rebellion abrode, if hauing no church at home to robbe, you sought abrode in the countries adioyning to robbe churches, to breake images, to be hangmen to the images of Christ & our Lady, to dismount altars, to kill priests, and to defile with prophane hands the precious body & bloud of our sauiour Christ in the holy Sacrament of the altar. If (I say) you were gyltie of these horrible facts, & in this respect they called you heretiks, traitors, churchrobbers, and murtherers, surely then you should not be offended, for such facts deserue suche names. And these names perdie importe much more, and be of greater consequence, then the tearmes of Papiste and papistrie. Now because you follow not their course which forsake the high way, and vnder the name of

As the protestantes common practise is.

Marke the course of these new proceedinge.

Chri-

Marke the course of these newe procedings.

Christes crosse, haue so crossed the way, broken downe ỳ hedges, trode downe so muche good corne, and so many fayre pastures of pietie, that except they come back, they can neuer come to God. Because (I say) you folowe not this course of proceeding, they afflicte you by all possible meanes, they persecute you with wordes, they persecute you with swordes.

1. Cor. 2. You haue not receiued the spirit of the world, but the spirit which is of God. If the worlde hate you, Christ our Lord loueth you. Harke

Ioan. 15 what our Lord saith: If the world hate you, you knowe that it hated me before; if you were of the world, the world would loue his own. Because you be not of the world, but I haue chosen you out of the world, therefore the worlde hateth you. The seruant is not greater then the Lorde, if they haue persecuted me,

Math. 5. they will also persecute you. Blessed be you when they shall curse you,

and

and perſecute you, when they ſhall ſay all yll againſt you, making lyes of you for my ſake, be you glad & reioyce, becauſe your reward is gret in heauen, for ſo haue they perſecuted the Prophetes that were before you. And why did the worlde hate our lorde, that came for loue to ſaue the worlde? This ſaith our Lorde: The world hateth me, becauſe I teſtifie that the workes of the worlde be yll. Ioan. 7.

Here may I ſay, and truely ſay, that if hereſie be a ſpiritual idolatrie, if ſchiſme hereſie and blaſphemie be now the workes of the worlde, then ſurely the worlde hateth you, becauſe you teſtifie that the workes of the worlde be yll, you teſtifie in your faith, you teſtifie in your life. Why were you bereft of dignities, offices, liuelehod, and libertie? Why be you in bondes and bondage, in priſonment and baniſhment? Why be you yet diſplaced, abaſed and defaced in the worlde? I ſpeake vnto you, O you worthy

confeſ-

confessors, and confessāt catholiks, that lie at home in chaines, and fæd on the noysome ayres of vnsauerie prisonnes. I speake vnto you that haue suffered a long and lingering martyrdome, and still doe suffer painefull fighte not ouercommed. Doubtles you be daylie crowned, the longer you fighte, the more is your victorie, the greter is your rewarde. And you that beare aboute you your painefull endurance, to whom all your coūtrie is but a prison, and you that haue your hartes wrapped in heuines to sæ religion abandoned, to sæ Gods honor contemned, to sæ Gods seruantes punished, all you do testifie, that the workes of the world be yll. Repose you therfore your comfort in God, his workes be right, he disposeth al thinges swætely, and worketh to good ende. He permitteth not you to suffer for his cause but to the end you might take profite of it, and such profite as tendeth to the health

Where Machiauel his counsell is, to let them all drop away in silence after their felowes. But god & his elect do laugh their counsell to scorne.

of

of your soules. In this sufferinge you can not but take comfort in the equitie of your cause, against which men haue no more power thē God geueth, no more then God permitteth, for al power is of God. If God permit euill men to plage the good, that turneth to their comforte, if they consider that God worketh good of their yll, and suffereth the euill to liue eyther to be amended, or that the good by them might be exercised. God dealeth with you as the angrie father dealeth with his childe, whom after he hath beaten, casteth the rodde into the fire, maketh muche of him, and leaueth to him his patrimonie. It is Gods ordinarie mercie to instruct the good by the euill, and to exercise those that shall be saued by the temporal power of thē that shall be damned. In this exercise this is the comforte, that he vseth euill men but for a tyme, as the father vseth the rodde to beate his childe.

Aug. in Psal. 54

Idem in Psal. 73.

This

The vvhips of gods people vvhat their end is

This is the cõfort, suche as be nowe called flagella Dei, such as be punishers and persecutors of Gods people, haue but their time, in the ende they be cast into the fire, as Pharao was, as Herod was, as Assur was, of whom it is said, Assur the rodde of my furie. The Church hath nowe her Pharaos, her Assurs, & her Herodes, which be the roddes & whips of Gods people. God will cast these roddes also into the fire, for he is mercifull and iust, knowing their malicious machinations, and seing their wicked attempts against the throne of his maiestie, agaynst the wealth of his holy Church, he will trippe them in their turne, & turne them into ỹ fire, in good time. This saith our Lorde: The reuenge is mine, I will so paye them in time, as they shal fayle of their standing. Arise O Lorde in time, let all the kings of the earth feare thy name. Arise and haue mercy vpon Sion, for it is time to haue mercy vpon her,

Esa. 10.

Deu. 32.

Psal. 101

her, yea the time is come. There is risen a great tempest in the sea, thy shippe is couered with waues, thy church is sore afflicted. The enemie soweth darnell in the lande of our Lord. Belial would haue felowship with Christ. Alexander the Coper- smith doth the Saintes muche yll. What shal I say? Barabas is lowsed, Christ is bound, the lawes be chaunged, Catholikes that now be afflicted for iustice sake, suffer by lay lawes suche punishmentes, as traitors & heretikes suffered, when the church laws were in place. But recõfort here your afflicted spirites, O you afflicted Catholikes, consider you the difference of the cause in suffering. When good and euil men do ỳ same thinges, & suffer the same paynes, they are not to be discerned by their doings or sufferings, but by the causes why they so do, or suf- fer, marke the poynt. Pharao afflic- ted Gods people with grieuous la- bours. Here the persecutor was a

Mat. 13.
2. Co. 6.
2. Ti. 4.
Mat. 27
August. epi. 48. Vincen.
Difference in suffering
Exod. 5.

wicked man, & persecuted were the
Exo. 32. people of God. Moyses afflicted the
same people for their disobedience
against God and him. Here the per-
secutor was a good man, the people
persecuted were euill. Pharao and
Moyses did the like things, both af-
flicted the people, but both had not
like purpose and entention. The
one afflicted with tyrannicall affec-
tion to oppresse them; the other pu-
nished with charitable zeale, to a-
mende them. Semblably Iesabel
3. Re. 18. slew the true Prophetes of God:
Ioan. 2. Elias slewe the falle prophetes of
Idem. 19 Baal. Christ whipt the Iewes, the
Iewes whipped Christ. The Apo-
Act. 16. stles were deliuered to the power
of men to be punished, the Apo-
1. Cor. 5. stles deliuered men to the power
of the diuell to be tormented. In
good times when God was feared,
and the Church lawes reuerenced,
Catholikes punished Heretikes,
now Heretikes persecute Catho-
likes. In this similitude of punish-
mentes,

mentes, the cause of punishment is to be discerned, and so be the minds of them that be punishers, for ỳ punishment may be like, yet the cause unlike, the punishment one, ỳ cause not one. In the cause this is to be noted, who be the doers, who be the sufferers, who do for iustice and veritie, who suffer for sinne and iniquitie, who do to hinder, & who do to profite. Betwéene the Church of Christe, and the synagogue of the diuell, this is the difference, the Church afflicteth for loue, the synagoge for hatred. the Church to correct, the synagogue to deiect: the one to reuoke from error, the other to pronoke into error. Sara corrected Agar her mayde, that fledde from her, and was willed by the Angell to returne. In Agar Schismatikes and Heretikes be represented, who set them selues proudly against the Church that is their mystresse and mother, and therefore be corrected by her, that after Gen. 16. Auguſt. epiſt. 48 *The heretikes pride against the Church like Agars against Sara.*

they be made humble by holsome discipline, they might returne to her. Our Lorde giueth a manifest note how to discerne them that suffer for his sake, wher he saith, Blessed be they that suffer persecution for iustice sake, because theirs is the kingdome of heauen. When he addeth, For iustice sake, comforting them that so suffer with the promis of his heauenly kingdom, heretikes be excluded from this reward, because they suffer not propter iustitiam, for iustice. Where ther is not a sound faith, there can not be iustice, for ỳ iust man liueth by faith. Nor can schismatikes enioye this reward, because where there is not charitie, there can not be iustice. When therefore the doers do like, and ỳ sufferers suffer like, we must discerne the mindes of them that be doers, and the cause of them that be sufferers. Certaine it is, that both god & euill do sometime afflict, vse the like punishments, and preserue

Aug. li. 1 de sermo in Monte.

Both heretikes and schismatiks excluded.

the

the same cause, euen the cause of religion. The difference is, both do it not in like order, with one mind, nor to one ende. In the cause of religion, the good afflict the euill by censures & Church lawe to represse diuision, to eschew error, and to saue veritie. The euill afflict the good against law and order, to serue their intended purpose, to preferre their faction, and to mainteine heresy. In the cause of religion the good afflict the euill, for disobedience & breache of iustice: the euill afflict the good for keeping obedience and holding with iustice. And here in the name of iustice is implied trueth of doctrine, which standeth in inward beliefe, and outward profession. And this profession maye be eyther in words or in workes, so that who so suffereth for any facte whereby he confesseth the faith, & beareth witnesse of Christ, suffereth for trueth and iustice. So did Iohn Baptist Mat. 4. suffer, so do they now suffer that be

The good afflict the euill by order of lawe

persecuted for the catholike cause, they that be persecuted for serving of God, they that saye Masse, they that heare Masse, briefly all they that suffer for the confession of Christes Church, suffer for iustice. You therfore O you persecuted Catholikes, to you I speake againe, you directly suffer for iustice sake. You abide by it, you stande in the face of the persecutors, to you belongeth the promise of Christe, yours is the kingdome of heauen. You glorious confessors, what honour shoulde Christe haue now in our miserable countrie, if you were not open confessors of his honor? You suffer this affliction for his honor, you suffer for the honor of his saints, you suffer for the honor of his Sacramentes, you suffer for the honor of the vniuersal church. You blessed sufferers, endure you to suffer so long as God would you to suffer, & blessed be you that suffer, for yours is the kingdome of heauen.

How honorable is it so to suffer.

And

And you afflicted Catholikes, you that lye and liue as strangers scattered in dispersion, to you nowe I speake, you læse not the name of confessors. Many of you stood in the first fronte of the fighte, and confessed your duetifull obedience before the face of the Magistrate. Many of you fledde without prejudice, but not without minde to fight againe. You haue bene afflicted by degrees, you haue bene forced out of your countrie, into this countrie, where in time you were brought out of credite by them that wished you wel neither at home nor abrod. Conspiracies were made, terrible trealons contriued, the factious part rebelled, and now began ciuill and vnnatural warre. What ouerthwartes found we? into how many suspitions ranne we? what obloquies and termes of treason sustained we that ment not vniustly? If we loke to the cõmon troubles of thele coũtries, they haue not ben

Of our afflicted in forain parties.

so cõmon to this people, as proper and personall to vs. The sackage & spoyles which the gyltie deserued, fel vpon vs that deserued them not. We haue bene grieued not only by the heretik, whose treasons we misliked, but by the catholike also to whom we fled to be releeued. And we haue bene so grieued by both, that necessitie forced to change our place, hardly were we suffered to remaine in place, and not without trouble in whatsoeuer place. Thy iudgementes (O Lord) be secrete, thy mercies be great, to thee we must sing mercy and iudgement, for thou hast kept vs and still doest comfort vs, in these continued troubles. O you holy fathers & Monkes of Shene, O you deuout brothers and virgins of Sion, you prelates and priestes, you lordes and ladies, and you that be of Pope Gregories famous Seminaries at Rome and Reimes, the rising helpe and hope of your decayed countrie, all you of what

The Mõks of Schene.

The Nons of Sion.

The Popes seminaries.

what note so euer you be, that be banished Catholikes, and beare affliction for the catholike cause, all you do testifie to the world that the workes of the world be yll, all you report to good mens consciences in open trueth, that you suffer for iustice sake. How many of you were at home in good case & place to serue god & your countrie? But whē gods honor was displaced, you chose to relinquish al, and to trust to his holy prouidence. You ỳ haue enioyed much worldly prosperitie, refuse not now to sustayne aduersitie, and to say with holy Job, Dominus dedit, &c. Our Lord gaue it, our Lord hath taken it away, blessed be the name of our Lord. What euer the iudgement of the world be, it is no sinne to be in banishment, it is no shame to be poore for Christes sake. Better is ỳ poore that liueth barely, then the riche man that walketh crokedly. And better is a litle with ỳ feare of god, then great treasures with-

Iob. 1.

Pro. 28.

Iacob, 1. without his feare. Humiliation is the christian exaltation, therfore is the christian willed to reioyce in it: When he is brought to be poore, when he is made an outcaste not reputed, he must reioyce in pouertie, in ignomie, and in pressure, for these be the exaltations of Christians, these be the prefermentes of Saintes, who be exalted of God when they be contemned of the worlde. And then the comforte is, that god maketh them poore in substance, to make them riche in faith, the comforte is, that our Lorde leaueth them not hopelesse. This
Esa. 48. saith our Lorde: Probaui te in camino paupertatis, I haue tryed thee in the fornace of pouertie. It is often seene, that our Lorde taketh from his frendes the worldly partes and pelfe wherein they trusted, that they might put their whole truste in him. What soeuer God hath taken from vs, yet hath he not lefte vs destitute, suche is his mer-

cifull

cifull prouidence. We be in pouer- 2. Cor. 4
tie, but not vtterly without some-
what: we be persecuted, but not
forsaken: we be cast downe, yet we
perish not. God gaue vs liuinges,
some in one degree, som in an other.
Some had much, some had litle, all
had inough. How muche be we all
bound to render dayly thanks vnto
God, who of his goodnes vouchsafed
to giue vs somwhat that we might
liue for his sake. Let vs confesse in
Gods name the recheslnesse we had
of Gods house, and the ouermuche
care we had of ỹ world. God knew
vs to be wantons, and farre runne
out of that course of righteousnes
whiche our holye Fathers had in
Christes Church. Yet doth he not
beate vs cruelly as he might of iu-
stice, but hideth ỹ fearefull scourge
of his grieuous correction, and she-
weth the softe rodde of his sweete
discipline. Blessed be the name of
God, that aduersitie hath opened
our eies, which prosperity had shut.

O seruen Hide vvhy arte thou hidden?

And

and blessed be his name againe and
Phili. 4. againe, that we may iustly say: Our
Psal. 9. Lord is at hande. Our Lorde is our
helper at our neede, and in our tri-
Psal. 22. bulation. We may iustly say: Virga tua & baculus tuus, &c. Thy rod and thy staffe hath comforted me. Though God beat vs with his rod, yet he bereth vs vp with his staffe. He beateth vs with the rodde of his outward correction, and gydeth vs with the staffe of his inwarde direction, the direction of the holy ghost, who in our correction directeth vs, giueth vs grace & strength to beare, that we murmure not, nor despaire in affliction. As for banishmēt, why should we think it punishment, seeing all the world is but a banishment, all the world is but a citie of punishments and dwelling place of wretched men. The godly christian cannot be banished frō Christ wher
ever he be, in Christ there is no ba-
nishment, and without Christ al is
banishment. But if this banishmēt

Banishment.

be a

be a punishment, yet doth God turne it to our benefite. If it be a punishment to lacke our countrie (which is now the countrie of diuision and schisme) yet is it our benefite to be where we may liue in vnitie, wher we may serue God openly, and confesse our faith freely. If it be a punishment to lack the companie and comfort of our friends, yet is it our benefite to be out of the companie of schismatikes and heretikes. God commaunded Moyses to will his people to depart from the tabernacles of Choze & his complices, who were swalowed into ꝯ earth alliue, for the sinne of schisme. Who knoweth not that the verye place of schisme and heresie, hath in it a secret infection. Who knoweth not that the common corruption of the time breadeth dulnesse of deuotion, where there is no open exercise of pietie. Yea the leauing vnvonte of deuout vsages, the discontinuance from seeing & hearing of religious

Schismatikes swalowed vp aliue.

acts,

ades, worketh insensibilitie of sin. How many good folkes liue nowe where Heretikes beare the swaye, out of seeing and hearing of catholike religion, whiche desire to see and heare what we see and heare? For alas, what days see they? what threates heare they? In what troubles be they? What lacke of vnitie, what losse of charitie finde they? Were there no outwarde persecution, yet is this an inwarde pesecution, to heare the disorders, and to see the outrages of euill men. What an exercise is it to the Catholike to liue among vnciuill Protestantes, to liue among such as be not so litle as Heretikes. What a toraze is it to heare their blasphemous wordes, and to see their shameles workes? What man that is of any christian sense, or Catholike zeale, can beare with patient eares Goddes annoynted Priest and prince of his people, to be called Antichrisse, Christes Saintes to be dishonored,

Inwarde persecutiō.

Chri-

Christes Sacramentes to be contemned, and Christes holy name to be blasphemed? To the good and godly this is a persecution, though there were no other persecution. For what doth so persecute the good as the life and maners of the euill? No man persecuted Loth when he liued among the Sodomites, but making his abode among vncleane proude and blasphemous liuers, he suffered persecution, not in suffering any punishment, but in hearing and seeing that which was yll. To Catholikes whiche be in this case, this may be saide. Though it be a grieuous exercise to conuerse among euill liuers, yet may good men so do without mayme of innocency. It is a holy heauines, and (if it may be so called) a happie miserie, to be troubled (so you be not intangled) with other mens vices. This is the persecutiõ al men suffer, which wil liue holily in Christ. It is not so cõmendable to be good

Aug. ep. ad Seba.

2. Pet. 2. Aug. ser. 24. de verb. Apost.

Idem epist. ad Sebast.

with

with the good, but to be good among the euill. Iob that liued in the land of Gentiles, sayth of him selfe: I haue ben a companion of dragons, and a felow of Ostriches. The Pro-phet saith: Thou sonne of man, faithlesse people and renegates be in thy companie, thou dwellest a-mong scorpions. The Philippians liued in the middes of a croked and peruerse nation, yet S. Paule wil-led them to be fauteles, and to shyne as lightes in the world. It was said to them that were of the Church of Pargamos, I know thy works and where thou dwellest, euen where sa-tanas *seate is, yet doest thou keepe my name, and hast not denied my faith. He refuseth to be an Abel, that wil not abyde Cains malyce. In one barne lyeth corne & strawe, in the threshing flowre the corne is troden vnder the strawe. Do we not see in the fieldes flowres growing among brambles? Euen so malitious sinners be toyned with the

Greg. 1. ca. li. 1. in Iob.
Iob 30.
Ezech. 2.
Philip. 2
Apoc. 2.
*Yet not in pride of Supremacy.
Greg. in Iob. li. 20. c. 29.

iuste,

iuste, & they be approued good whi-
the endure good among the euill.
But to returne to vs that liue in
banishment, in that we be departed
from those tabernacles, and frō the
felowship of those schismatikes; in
ẏ we now liue out of our countrie,
in a coūtrie where we liue in Chri-
stes vnitie, this is our benefite, and
this is our comfort, that God cur-
neth this temporall punishment to
our spirituall benefite. I am no
prophet, nor the sonne of a prophet,
yet for that we professe the fayth of
the prophetes, the faith of the Apo-
stles, & the auncient catholike Ro-
maine faith, for that we stande in
the disgrace & indignation of them
by whose lawes we were depriued
of our liuings, and like to be depri-
ued of our liues also, had we not
fled; I doubt not but God that fed
the prophet Elias whē he fled from
Iesabel, will feede vs also, for other
cause we had none to flee but for
Gods cause only. We fled as Moy- Exod. 2.

fled out of Egipte from the face
3.Re.17. of Pharao. We fled as Elias fled
from Achab and Iesabel. We fled
as Christ bad vs, into an other city.
Now in what place or case so euer
Psal. 59 we be, See that we put our confi-
dence in God, and he will bring to
nought such as trouble vs.

We that haue suffered, and still
do suffer for so iuste, so noble, and so
honorable a cause as religion is,
may not be dismaied with the trou-
bles of the worlde. God calleth by
the rodde of correction, and by the
mercies of his consolation. It is
the right course & direct way wher-
by God calleth his friendes to him,
to beginne with them in tribulati-
on. The hope of the one is the com-
forte in the other, and a soueraigne
comfort it is to vnderstande that
the things which be troublous passe
away, the things which be glorious
endure for euer. Therefore is the
tribulation of this worlde called
light, not in respecte of the quali-
tie

rie of tribulation, but in respect of the will, the hope and the reward of them that through tribulation contende to glorie. Who is ignorant but God declareth a singuler loue towards them whom he correcteth? Whom he loueth he correcteth, and beateth euery sonne who he receiueth. And why doth he correct, but to amend vs? Why would he amend vs, but to make vs worthy of him. We haue therfore cause to reioyce in correction, for if we be iuste, then be we tried, if we be vniuste, then be we amended. The children of the world do maruell why God so dealeth with his friendes, why he abaseth them so greatly in this world, whom he chose so highlye before the worlde. God commended his faithfull seruant Iob, by the testimonie of his owne mouth: yet was he brought to suche abasement, that him selfe bemoned his calamitous case, and dolefull dayes vppon a dunghill. 2. Cor. 4

Hebr. 12

Aug. hō. 46. ho. mel. 50.

The iuste are tried, the vniuste amended.

Iob. 3.

Were not the prophetes & saintes of the olde Testament persecuted?

Heb.11. Tried with mockings, with scourgings, with prisonment? Were they not stoned, hewen asunder, & slaine with swords? Walked not they vp and downe destitute and troubled? Did they not wander in wildernes, in mountaynes, in dennes and caues of the earth? They would not be deliuered of their trouble, that they might inherite a better resurrection. Euen so it fell to the Apostles and Saintes of the newe Testament.

1.Cor.4 Whom god set forth for the lowest of al, as men appoynted to death, as men that were made gasing stockes to the world, as me that were fooles for Christes sake, men that were naked, hungred, buffeted, and had no certaine dwelling place, men that were accounted the filth and scouring of the world. Among the children of women there was not a greter then Iohn Baptist, yet was he imprisoned, and done to death.

It is Gods ordinarie mercy, first to amend his children by correction, and after to deliuer them frō damnation. And in this life god spareth the wicked, and not the elect: in the life to come he spareth the elect, and not ẏ wicked. He suffereth his seruantes to be brought to the lowest, because he seeth howe to aduanne them in the highest. He deieteth them outwardly euen to contempt, because he bringeth them inwardly to things incomprehensible. If god thus afflict them whom he hath chosen and loueth, what are they like to suffer whom he doth hate and reprobate? The Prophet coke it for Gods good blessing, ẏ he was made humble by tribulation. This he saith, It is good for me that thou hast humbled me before I was corrected, I sinned. And he speketh further in the person of them who seke of God to be assayed in this world by tribulation. Proue me, O Lord, assay me, burne my reynes and my heart.

A signe of saluation not to be spared here

Psal. 118

Psal. 25.

heart. It was S. Austin that said, Hic vre, hic seda, vt in eternũ parcas: Cut me here, seare me here, that thou mayest spare me for euer.

Ruff. in Psal. 2. Albeit holy men liue perfectly in this life, yet desire they fatherly correctiõ, that they may go to their countrie so much ẏ more perfect, by how much God correcting thẽ here, purgeth their little sinnes. For whẽ the ruste of sinne is scoured out by correction, when the blotts of sinne be rased oute through the sworde of persecution, they thus persecuted and purged can not but come with comforte to the iudgemente seate of our Lorde. And for that the present course of this life is but the waye wherein they runne towarde their countrie that be here passengers, least they shoulde loue the waye, or those thinges whiche they finde in the waye, in stede of their country they be knocked and whipped forwarde with troubles by the waye, whiche yet by Gods gaue

Gre. li. 5 ca. 15. in Iob.

mercies

mercies, and comfortable graces, they ouercome. All that is borne of God, ouercommeth the worlde. And they be so borne that forsake the thinges of the worlde, whiche be against God. They ouercome, that withstande concupiscence, ambition, and pride of life, whiche the worlde loueth. They ouercome, that forsake libertie, schisme, and heresie, which the worlde preferreth. And they ouercome that suffer afflictions for Christes sake, whiche the worlde shunneth. You that be borne of God, and nowe suffer for Gods house, you suffer in the worlde, that you maye not be condemned with the worlde. Content your selues with this kinde of suffering. This dayly affliction is a kinde of martyrdome, and a certayne effusion of bloud whiche they shedde in a moment, but a long martyrdome, that can not once dye for Christe. And this prolonging of death by dayly punishment, the diuell sheweth

Ioan. 5.

Ber. ser. 1. in oct. pasca.

1. Cor. 15

Ber. ser. 1. in octa. pasca.

The clemencie of the diuels clubbe.

his craftines, for seking your death by slow and dull sword, he coueteth to kil your soules, and not your bodies. He coueteth to take from you the glorious name of Martyrdome. But you may be Martyrs without stroke of sworde, if you keepe patience in your heartes. For notwithstanding we deferre the honor of martyrdome properly to them that endure in torments for Christ euen to death; yet be they martyrs also, which beare witnesse of Christe in conuersation of life, and confession of faith. They be called martyrs, which be content for Christes sake to suffer rebukes, reuiles, slanders, and what persecution of tongues so euer. This is ye secret martyrdome of the minde, the other is the open martyrdome of the body by death. That any be a martyr, God requireth not effusion of bloud, but faith, for defence wherof a man may duetifully shedde his bloud. And martyrdome is in worke and in will,

Cypr. de exhor. ad Marty. ca. 10

Gregor. ho. 35.

Martyrdome of three sorts.

as

as it was in S. Steuen, or in will onely, as it was in S. John Euangelist, or in worke onely, as it was in the blessed Innocentes. The merite of martyrdome in S. John that suffered not, and in S. Peter that suffred, was not vneuen. But be it that God permit the powers of the world to put you to open martyrdome, as some good and constant Catholikes among you haue bene put of late yeres, then truely aboue all you shall ouercome the worlde, and become opē Martyrs. For this is the victorie that ouercommeth the world, fides nostra. By this the Martyrs conquered when they suffered. Though they were killed in body, yet could they not be made to yelde in soule. The tormentors were ouercommed, because they could not do what their wil was to do: their will was to kill Christ in them, and to extinct Christes faith, which thing they could not do. And therfore wesing and reioyce of the mar-

Bern. in nata S. Innocē. ser. 1.

Aug. li. de bon. con. ca. 21.

Aug. lib. 2. de ser. in Monte.

martyrs glorious triumphes: they keepe their death dayes, whiche be called their birth dayes, because in their death and martyrdome they ouercome the world, they be borne againe, newly baptized, and begin to liue with God in eternitie of glorie. Blessed and thrise blessed be they, to whom God giueth his gratious gifte to ouercome the world by death. It is the requitall that we can make to Christ, when bloud is recompensed with bloud, and when we that were redeemed by the precious bloud of Christ, do willingly shedde our bloud for him. Mary this is not in your power, but in your worthines, which is not of you, but of God. But if God make you worthy to go that waye, the waye is made easie and playne before you. Christ your head is gon that way: many thousande Martyrs are gone that waye: old men, yong men, children, and maydes, are gone that way: Popes, bishops, Priests,

their death dayes the ir birthdayes.

Hiero. epist. 22.

Aug. ser. de temp. 46.

Priests, Kings, Senators, Counselors, noblemen, noblewomen, holy widowes, deuout virgins, babes and infantes, are gone that waye. Into that waye you haue him to leade you by him selfe, to him selfe, that was made the waye for you, Jesus Christe that saide, I am the way. And when you go that waye, your eyes be closed in the persecution of the earth, the heauens be opened to you that be persecuted. Antichrist threatneth, Christ defendeth: death goeth before, life followeth: temporal life is lost, eternal life is found. And what comforte, what ioye, what securitie, will it be to passe gloriously in pressure, & sodenly to shut the eyes of your body with which you sawe men, and by and by to open the eyes of your soule, to see your Sauiour Christe? Howsoeuer it pleaseth Gods holy will to deale with you, endure you vnder correction: for God offereth him selfe therin vnto you, as to his chil-

Cypr. de exhort. Martyr. cap. 12.

Heb. 1. *VVhom he loueth, he proueth.*

children. There is not a childe of his whom he correcteth not: whom he loueth, he proueth. In this endured correctiō you haue this comfort, that God giueth you grace to confesse him, and fortitude to suffer for him. You haue this cōfort, that there commeth nothing to you, but what you may make your profite of. Among many profites this is not the least, that it bringeth you to ioyne your selues neare vnto God; it moueth you to do more penance, to make more prayer, to receiue more often the holy sacraments, by meanes and vertue of which God assisteth you, God strengthneth you, and will make that perfect in you which he hath begon. Aboue the rest of comforts which you haue in this endured affliction, the moste souerraigne comforte is, to remember that what euer ye iniquitie of time, or malice of men shal work against you for your religion, you can suffer no more then Christ him selfe

suffered

suffered to make his Church glorious, no more then Christen saintes suffered whē they confessed Christ and his religion euen to death. Nor can you suffer for a better cause the for which Christe and his Saintes suffered. And how much better is it for you so to suffer, then to liue in a false felicitie of the world, and to dye from God, in schisme & heresie. How lamentable should your losse be, if now you should follow ẏ new no faith of the world, and lack God in the world to come, because you lacked iustice of faith. You se how the storme endureth, the sea is troubled, the shippe is tempested, & how Christ sleepeth in the shippe. What now must you do but go to Christ, as his disciples did, awake him as they did, say vnto him as they did: O Lord saue vs. Feare you not so to do, for you haue Christe in the shippe with you, he is the gouernor of the shippe, he gouerneth you in the way. And your faith (I doubte not)

Esa. 48.

Why we ought to be stronger in faith then they.

not) is now stronger then the faith of Christes disciples was, when they were in the shippe with him, for they had not yet seene the crosse, the death, the resurrection and ascention of Christ. They could not but be wauering, as men that were not yet confirmed nor comforted with the holy ghost. Your faith is strengthned by the fruites of these, your faith is confirmed by the doctrine of the Apostles, by the preachinges of the Confessors, by the death of the martyres, by the vniforme consent of your forefathers, finally by the generall practise of the whole Christian world. You that be so many wayes confirmed in your faith, can not but goe vnto Christ with good courage, and boldly awake him, and freely saye vnto him, Domine salua nos. And to him muste you become humble supplicantes, that he vouchsafe to quiet the tempestes of the sea, as he did at ỳ prayers of his disciples. As Christ they

then in rayſing that tempeſt, did prepare the mindes of his diſciples to beare troubles, & enfoorme their vnderſtãding to make their refuge vnto him, that he might ſhewe the mightines of his power: Euen ſo doth he ſtil diſpoſe, that great troubles come vppon his faythfull ſeruauntes, which yet he quieteth in good time, after they haue prayed vnto him. And that we ſhoulde pray it is his holy will. This hath he ſaide: Thou ſhalt call vpon me in the day of tribulation, and I will heare thee. Pſal.29. He ſheweth vs an example hereof, when he went into the mount Oliuet before his paſſion to pray. And certaine it is, that prayer is of valour eyther to take away tribulation, or to giue ſtrength to beare it. Holy writers affirme, that to giue ſtrength, is a farre greater grace then to take it away, and that our Lord doth more benefite vs when he geueth ſtrength to ſuſtayne perſecution, then

when

when he taketh persecution from us. No doubt but Christes disciples whiche be nowe in the shippe windshaken and sore beaten with the cruell tempestes of the sea, call upon him, make their continuall prayer that he vouchsafe to arise, to rebuke the winds, & to make calme the tempest. No doubt but they say & dayly say: Arise O Lord, saue vs, & helpe vs out of tribulation. But for þ Christ heareth not their prayers by and by, for that Christ relieueth not their miseries presently, Christ semeth to the asleepe, whereas in deede it is his mercifull visitation, and diuine power not to recomforte the afflicted so sone as they call, but first to exercise and to proue their vertues, to proue their faith, their hope, their charitie, to proue their humilitie, patience, and constancie. It is written, Oure Deut. 13 Lord God tempteth you to knowe whether you loue him, or no. That is, God maketh you to knowe whether

ther you loue him. He knoweth you, you know not your selues, he maketh you to knowe your selues by suche trialles and proufes. And yet doth he not tempt you to know you, but permitteth you to be tempted to make you to be knowen to your selues and to others, howe muche you haue profited in his loue, which doubtlesse men can not vnderstande but when God trieth you. And Christe our Lord is said to sleepe, when of his mercy he prolongeth iustice, when of his mercy he suffereth sinners vncorrected, and iuste liuers to be punished, when he suffereth the euill to be exalted, and the good to be deiected, them to haue prosperitie and peace of the worlde, these to finde aduersitie and troubles in the worlde. But the holye Scripture muste needes be true, He that keepeth Israell doth not slumber, nor wyll sleepe. And therefore must not the

August. tract. 43 in Euan. Ioan.

Idem quæst. 60. in quæst. 83.

Why God trieth vs.

Psa. 120.

afflicted leaue off to pray, though God protract his mercy for a time to trye the constancie of their faith, and to exercise their vertues. Some things be not denied, though for a time deferred. And God deferreth for a time, to giue thē in more conuenient time. God deferreth, that the yll affection of our harts might be better purged, and that ỳ things which we long for, might be better welcome when they be obtayned. Things that be obteined easily, be lesse regarded. God kepeth for vs in store what he wil not giue by & by, that we may lerne to long for great things with long & great desire. I cry (saith Job) and thou hearest me not. I stand, and thou lookest not on me. In time of persecution the holy Church standeth in faith, & cryeth in desire. But God almightie (such is his hidden iudgement and secret counsell, vseth to deferre ỳ prayers of thē that be persecuted, to the ex-

Chryso. ho. 13. in Matt. 7. ope. imperf.

Greg. in Iob. li. 9 cap. 5.

Aug. ser. 1. de ver. dom.

Greg. in Iob. lib. 20. cap. 22.

tents

tent their merites might encreale, and they be heard rather to their merite then to their desire. And it helpeth to encreale the vnderstanding of godly men, when their desires be not accomplished, but after a time. For desire kindleth of delay, and vnderstanding encrealeth of desire. We must aske, we must seeke, we must knocke. Our Lorde hath said: Aske you, and you shall receiue. Seeke and you shall finde. Knocke and the doore shal be opened. We must persever eager & feruent in prayer, not doubting but in time we shal receue what we aske, in time we shal find what we seke, & after we haue knocked, the dore will be opened. What swete lady of consolation, and quéne of comfort, with all the heauenly court to whom you so often powre forth your mourning playntes, will not want to make intercession for you before the throne of his maiestie.

Their prayers will not fayle, but gayne you comfort in your distresses. And assure your selues that God will heare you, and them for you, for he is alwayes nighe to them that be afflicted. Christ maye séeme long a sléepe to you that be afflicted, to you it maye séeme timelye that Christe take pitie of his Church so pitiously afflicted with heresie and tyrannie. But it is not our parte to appoynte him time, he knoweth beste what is necessarie for vs. To him we must humble our soules, and praye for suche times as maye be most for his honor. It was saide to them of Bethulia, Vnderstande you that God will heare your prayers, if still you perseuere in fasting and prayer. God almightie hath appoynted time, and knoweth when and how to deliuer the godly out of temptation. After a storme he maketh fayre weather. After wéeping and heaui-

Iudit. 4.

2. Pet. 2.

Tob. 3.

heauinesse, he giueth mirthe and ioye. The shippe hath bene shaken with no lesse stormes at other times, then at this time. Christe quieted those, and Christe will quiet these. Doubt you not but he will bring his troubled friendes through the middest of these tempestes, and repose them in quiet hauen. I conclude with these considerations.

Christians are nowe put together, as it were in a potte ouer the fire to be tried, as golde is tried frõ other metals. The fire flameth, the potte seetheth, the waters be thicke, the scomme is cast away. 1.

Catholikes are in the forge vnder the workemans hande to be refined. They are in the forge not as coles that burne & turne to ashes, but as gold that is tried. The forge is the world, you are the golde, tri- 2.

bulation is the fire, God is the worke man.

3 The Christian Catholike lyfe consisteth in suffering, we must not therefore do ours owne will, but the will of God. And among men we muste eyther suffer the rulers will or their power, their will to order vs, or their power to punishe vs. And then the consequente is, eyther to haue victorie in this worlde, or to surrender this life, to inherite the lyfe everlasting.

4 The surest way to come into the peaceable port of our countrie (toward which we sayle tossed in many tempestes) is, to remayne in the shippe, and in the same to trace the true wayes of them that haue gone before, to treade in their steppes, and to become heires of their vertues.

Yard

Harde thinges maye be mollified, straite thinges maye be loused, and heauie thinges shall litle grieue them that can beare them hansomly. 5

Though God suffer for a time the wicked to rage, and the hypocrite to raigne, yet the same hande that woundeth, healeth, the same hand that presseth, refresheth. Gods pitifull grace will quench the firebrands, asswage the rage, and relieue the innocentes. 6

The wisedome of the worlde maketh worldlye heades deflecte from God. God mens heartes be create of God, and be restles in the worlde, but when they reste in God. 7

As there is but one God, one Faith, and one Baptisme, so is there but one Christe, one Church, 8

But one God one faith, one church.

and one religion. No faith can consiste but that one, which is the Catholike Romaine faith, confessed in the catholike Romaine Church, that is but one, vnder one heade. The Lutheran, the Caluinian, and Puritane faithe, is a newe no faith, a newe no religion, founded vppon mannes fancie, withoute Goddes worde or authoritie. It hath no Churche, no Bishoppe, no Priest, no Altar, no Sacrifice, and consequently no God. And they of this newe no faithe, hauinge no grounde in Christe, nor of hys Churche, dissente in their owne grounds, without vnitie from veritie. You haue the groundes of Christe. You haue the authoritie of Christes Church. You haue the testimonies of Christes Saintes. You haue the confirmations of generall Counceils. With you is the vniforme consent of the people of God. With you is the publike pra-

No church, no Priest, no God.

Without vnitie no veritie.

What we haue to confirme vs.

ctise

stile of the Christian worlde. You should not be discomforted to suffer for suche a cause, as hath so many great, so many good, and so sufficient groundes, for suche a cause (I saye) as with whiche concurres so many comfortes. As that you sustayne the greateste cause under the cope of heauen, the common cause of Christes Catholike Churche, the cause of religion, which is the supreme seruice and soueraigne honor, that you can offer vnto God. That God maketh you worthy, giueth you grace to confesse, and fortitude to suffer. That you enioye in the vnitie of Christes Churche, the bountie of his blessings. That you be safe in this Church, through the mightie power of your guides and rulers. That you be partakers of all prayer, of all sacrifice, of all good workes, and shall be partakers of Christes death and merites. That in

And vvhat to comfort vs.

suffering you be dayly crowned: That you haue victorie, and shall haue reward. That in suffering your vertues be exercised, and your merites encreased. That you suffer directly for iustice. That you suffer but for a time. That by suffering God maketh you lowe, to bring you to the highest: maketh you riche in faith, and turneth your temporall punishment to your spiritual benefit. That you ouercome the worlde, that you shall not be condemned with the worlde. That you be open confessors. That you haue secrete martyrdome, that you haue all possible comfortes with which fayth is strengthned to make you open Martyrs. If any of you take comforte in any of these comfortes, giue the prayse to God, and call vpon him in all your pressures and sufferings. God will be your helpe, and God must be your hope. If there be remedie, it wil once fal:

if there be none, thanke God of all. Beleeue well, and liue well. Die well and dye well, that you maye dye to liue with God. God the father of all mercies, and the God of all comfort, comfort you in al your tribulation, with the same comfort wherewith our selues are comforted of God.

Fare you well. At Louaine, the last of September. 1579.

¶ A prayer.

ALmightie God father of all mercies, and God of all comforte, haue mercy on vs the afflicted members of thy Catholike Churche. Forgiue vs our sinnes, giue vs time to do penance, grace to resist sinne, and peace to serue thee

thée in holynes. Comfort vs that be thy prisoners, relieue vs that be straungers in dispersion, succour al that be afflicted for confessing thy holy name. Make vs worthy to suffer, giue vs strength to beare, and constancie to confesse. Let no feare nor losse remoue vs from thy vnitie. Let no craftines of the diuell deceiue vs, nor deuise of man ouercome vs. Discerne (O Lorde) thy cause, humble thy enemies, recomfort thy friends, that they may giue thankes vnto thée, and glorifie thy name in thy holy Church. Graunt this (O Lord) for Christes sake our Lorde, that suffered bitter death, to make his Churche glorious.

A

He that taketh not his crosse and foloweth me, is not worthy of me. Math.10.

All that will liue godly in Christ, shall suffer persecutions. 2. Tim.3.

If then you suffer not for Christ, weigh whether you haue yet begonne to liue godlye in Christ. August. in Psal.57.

Hanc Epistolam consolatoriam, ex fide duorũ presbyterorum Anglorum, quorum integritas & eruditio nobis cognita est, excudi posse censeo.

Ioh. Molanus, censor.

God forbid that I ſhould glory in any thing, but in the croſſe of our Lord Ieſus Chriſt. Gal. 6.